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Memorial.

REV. ISAAC P. LANGWORTHY, D. D.

1806—1888.

Yours aff
Isaac P. Langworthy

HELIOTYPE PRINTING CO., BOSTON, MASS.

Congregational association. Boston.

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MEMORIAL.

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REV. ISAAC P. LANGWORTHY, M. D., D. D.

THE death of Dr. Langworthy, who had been in feeble health and gradually failing for some weeks, occurred at his home in Chelsea, Jan. 5, 1888.

It was a rare and in a marked sense a representative assemblage of the denomination that filled the First Congregational Church, Chelsea, Friday afternoon, Jan. 6, 1888, to pay the last sad tributes of respect and remembrance to one whose earliest pastoral labors and life-long solicitude were given to this church — the Rev. Dr. Isaac P. Langworthy. His long and fruitful service in connection with the library, the treasury, and the Secretaryship of the Congregational Association gave warrant for the large representation from that body, and his manifold works in connection with religion in Chelsea made it fitting that all the evangelical churches of that city should be represented. Among those present were the Rev. Drs. N. G. Clark, H. M. Dexter, J. A. Hamilton, Alexander McKenzie, Daniel Dorchester, A. H. Plumb, J. W. Wellman, I. N. Tarbox, A. H. Quint, and Rev. Messrs. R. B. Howard, Asa Bullard, Joshua Coit, F. W. Baldwin, D. P. Noyes, S. H. Hayes, and S. P. Cook.

Among the laity present were the Hons. Rufus S. Frost and Mellen Chamberlain, and Messrs. G. P. Smith, Thomas Todd, and W. E. Hodgkins.

After prayer at his late residence by Rev. Thomas Laurie, D.D., of Providence, R. I., the services at the church began at 2.30 P. M. with an appropriate selection rendered by the choir, which comprised Miss Susie C. Gould, soprano; Mrs. Jesse Gould, alto; and Mr. Waldo E. Pratt. After the opening prayer and Scripture reading, the first address was given by the Rev. Dr. A. H. Plumb, of Boston Highlands, who for thirteen years was Dr. Langworthy's successor in the pastorate of this church. Among other testimonies concerning his predecessor given by this speaker was the following: "For thirty years since leaving his pastorate he has proved, to the grateful satisfaction of his successors, that an ex-pastor can be a good parishioner."

The Rev. Addison P. Foster, D.D., who also had been for a time a pastor of this church, said if there was any one thing in Dr. Langworthy which impressed him it was that he was a man of strong character. There is a sense of grandeur in regarding such a man, with strength and force of character to sustain him through all the sufferings and temptations of life. If there is one thing that is to be admired in these days, it is such a devotion and strength of character. From first to last he showed an undeviating loyalty to principle. He gave his heart wholly to the service of the Lord. He has gone on as a burning and shining light, full of loyalty to principle, loyalty to conscience, and loyalty to God.

The Rev. Dr. A. H. Quint alluded to having been officially connected with Dr. Langworthy in the great work which he did for the Congregational Library. It was twenty-five years ago that he entered upon the service of the Congregational Association, his principal idea being to establish a place where everything would be preserved that should embody memorials of the lives and faith of the Puritans. During his service the library increased from 3,000 to 30,000 volumes. When last year he expressed his intention of retiring from the active work, the Congregational Association expressed by formal vote its deep sense of appreciation of his worth and service.

The Rev. Dr. N. G. Clark expressed the regard and esteem felt for him by the officers of the American Board. The deceased loved the Congregational work and everything that would gather up the records and spirit of the pioneers of Congregationalism. When called to the special work of the Congregational Association he still cherished his love for revivals and reserved the right to labor in that connection. Many a heart first woke to Christian life through the prayers and sympathetic words of the deceased. He was blessed with a long life of service to God.

The Rev. S. P. Cook, pastor of the Third Congregational Church, Chelsea, said that eight years ago he was called to take the care of a young church that had obtained a good foundation under the ministration of Dr. Langworthy. It was a joy and a privilege to look up to him then for affection and counsel as a spiritual father. His pastoral assistance was always generously bestowed. His last word of encouragement to himself was a word of cheer on the glorious privilege of preaching the gospel.

Appropriate words in appreciation of Dr. Langworthy were added

by the pastor, Rev. F. W. Baldwin. It was stated that Dr. Langworthy, a few days before his death, left the following acknowledgment of favors received during his sickness: "Say to Dr. Plumb, 'Be sure and give most sincere thanks to the people for their sympathy and unremitting kindness in sending flowers and other gifts, and to the Society of Christian Endeavor for their loving token with the beautiful bouquet of flowers accompanying, as an expression of their kind regards.'" The closing prayer was offered by Dr. Plumb and the benediction was pronounced by the Rev. Asa Bullard.

The casket was borne out by the following pall-bearers: Rev. Asa Bullard, Rev. George E. Allen, Deacon Azel Ames of the Central Congregational Church, Deacon Jacob O. Merrill of the First Congregational Church, Deacon A. H. Palmer of the Third Congregational Church, and Rev. J. P. Bixby of the Revere Congregational Church.

On Saturday, Jan. 7, the interment took place in the old burying ground in New Haven, Conn., near the colleges, Rev. Dr. T. T. Munger making a brief address and Rev. Dr. J. E. Twitchell offering prayer.

On Sunday afternoon, April 22, a memorial service was held in the First Church, Chelsea, most of the pastors of the city participating in the services. The discourse preached on that occasion is here given.

MEMORIAL SERMON,

Preached in the First Congregational Church, Chelsea, Sunday, April 22, 1888,

BY ALBERT H. PLUMB, D. D.,

Pastor of the Walnut Avenue Congregational Church, Boston Highlands.

"GREAT PEACE HAVE THEY WHICH LOVE THY LAW, AND NOTHING SHALL OFFEND THEM."—*Ps. cxix: 165.*

When the heart-strings were breaking, when the world was disappearing, when the earthly house of this tabernacle was being dissolved, and forth into the mysterious unknown the soul was just taking its flight, these were the words which continually kept coursing through the mind of him whose life and character we today assemble to honor, whose departure from us we are here gathered to deplore.

"Great peace have they which love thy law, and nothing shall offend them."

In my farewell interview with him, when the seal of death was already on him, he said, "I have found out that if there is such a thing as perfect peace I have it; such peace that I can't describe it." "Great peace have they that love thy law, and nothing shall offend them." And in pronouncing these words of holy writ with his dying lips, did not our honored friend give us the explanation of his peaceful death, not only, but also the key to his useful life? For since the law of God is the transcript of his character, the reflection of his will, to love God's law is to love God, and the strength of one's love to God measures the peace and the power of his religious life. An ardent love of God brings great peace and great steadfastness to a Christian; he can bear himself serenely in the most trying vicissitudes of life, and he can walk uprightly in

the roughest pathway. However loaded with heavy responsibilities, however beset by the world, the flesh, and the devil, nothing shall offend him or cause him to stumble and fall; he shall do his work, accomplishing his Maker's will, and shall enter his Saviour's presence with exceeding joy. How such a love produces such results was well illustrated in the character and services we are now to pass in review.

Isaac Pendleton Langworthy was born in Stonington, Connecticut, in that part of the old town now called North Stonington, January 19, 1806. He was the son of John Langworthy and Sally Pendleton. His father was the son of John Langworthy and Altana Babcock. His grandfather was the son of Thomas Langworthy and Content Sanford. He was the fifth of a family of eleven children, all of whom lived to mature age, and all, save one, had families of their own.

His childhood was passed on his father's farm, where he acquired those habits of useful industry which have long marked the homes of New England farmers. Early familiarity with the practical management of household affairs in a country home in those days, and early experience in the various kinds of manual labor incident to such a life, in an intelligent and God-fearing family, were calculated to impart a sound judgment in regard to the values of property and the importance of industry and frugality, a lively interest in the processes of nature, and also a ready facility in performing, as well as a capacity for supervising, a great variety of helpful services — traits which have made the Yankee famous the world over as a versatile, everywhere efficient man. Our friend not only knew how numberless important things should be done, but if need came, he was able to take hold and do them, and do them well. He knew how to set out a grapevine so it should have a fruitful and enduring life. He could raise such strawberries and cherries, and grapes and peaches and pears, as easily commanded high premiums in horticultural shows. He could plan a dwelling house for himself or a friend, and could see that it was properly built, and it would have many original features which would not need to be altered when the building was done, but would prove their value through years of use. A still more difficult thing, he could plan a church, and see the thought realized in fact, and with such wisdom in respect to economy, convenience, and general adaptation to its proper ends, that it should serve as

a model for near a score of other churches; and though costing but $18,000, should be worth more today, after thirty years of use, than multitudes of churches ten times as expensive; as witness the church in which we are here assembled, whose graceful spire, whose comely proportions, whose capacious accommodations, with an audience room almost perfectly adapted to the use of a thousand persons in hearing the gospel and worshiping God, testify to the practical good sense of the man who was the first pastor here, and who did more than any one else to cause it to rise. In after years, in aiding the feeble churches on the frontier to erect houses of worship, and still later in the construction and care of the Congregational House, and all through his public life in this city, in promoting the general improvement of the place, its schools and other public interests, and in the counsels he was often called upon to give as a pastor or friend to those in need of advice, he proved himself a man of affairs, sensible, discreet, and of uncommon executive force. When he resigned his pastorate here some of his people asked him what kind of a man they should choose as his successor. "I do not wish to interfere," he said; "suit yourselves, only I do hope you will get somebody who has some *snap* and *get off* in him." *He* always made his points. He had his eye on the result. His action was never for the sake of going through the motions. He wanted to accomplish the thing he set out to do; and this life-long trait, it seems likely, came largely from that early training in useful industry which he received in the paternal home. After he was ten years old till he was sixteen he attended school three months every year. Then he began to teach during the winter, and this he continued for six successive years. For two years in 1825–6 he was alternately a teacher in the winter, and a clerk in a country store the rest of the time. In the early spring of 1827 he began the study of medicine with Dr. Geo. H. Perry, of Hopkinton, R. I. In the autumn and winter of 1828–9 he attended a course of lectures in the medical department of Harvard College. In the spring of 1829 he went to the village of Milltown, Connecticut, and completing his course of study with Dr. Thos. P. Wattles of that place, he entered into partnership with him, and continued there three years in the practice of his chosen profession, which he greatly enjoyed, and in which he had various encouragements of success.

In the spring and summer of 1831 his native town, with the

entire region round about, was greatly blessed with a very general revival of religion, during which his early strong impressions of his duty to preach the gospel were awakened with an irrepressible force. Hitherto, he said, he "had shrunk from the position both from the consciousness of unfitness and the total want of the means for securing the necessary qualifications."

The opportunities for active Christian work were abundant, and he freely improved them. Among other labors he conducted meetings on the Sabbath with a small tribe of Indians, who lived on a reservation about two miles from his office. In all these endeavors to promote religion he was enjoying such proofs of divine favor as encouraged him to prepare for the ministry. In reference to those days he said to me, as he looked back upon them from his dying bed: "I was singularly put forward in all our meetings. I was put to take the lead, although the youngest." He spoke of his sense of unworthiness, yet added: "Those were very happy days to me. I was leading the sheep, and feeding them. I used to think if I could only be a good shepherd of God's flock somewhere, it would be such a blessing." His highest ambition would thus be realized.

In the terms of admission to Mr. Spurgeon's training college for preachers, it is an indispensable requirement that a candidate must have been already owned of God as an instrument in the conversion of sinners. One may or may not have certain literary qualifications, but even if he be a graduate of Oxford he cannot enter there to prepare for the ministry, unless he has already been successfully engaged in winning souls to Christ. This young country doctor in Connecticut could have entered Mr. Spurgeon's Theological School. He had this qualification for admission: he already had a successful practice under the great Physician in the cure of souls. And so his Master would not let him rest, but bade him prepare himself to enter on this divine healing art, as the great work of his life. Thus with a courage and a zeal born only of this ardent desire to be "a good shepherd of God's flock somewhere," at the age of twenty-seven, with no money, and no friends who could aid him, he set out to spend eight years in study to prepare himself to preach. "What a mistake!" says one. "When the world is needing laborers, why wait so long? When life is swiftly passing, why take so many years in preparation? He will be thirty-five years old when he begins his ministry!" Yes, but those eight years will

abound in much fruitful labor for Christ; they will ally him in a goodly fellowship of kindred spirits whose helpful companionship will be a cherished possession all through his life; and though entering his profession a little later than usual, he is to have forty-six years of active service in it, such high, and responsible, and widely useful service as he could never have rendered without those years of thorough study and careful training which he was resolved to take. He did take them. The dates can be easily repeated, when he began here and concluded there, but they give little idea of the sturdy effort it cost him to be able to write those dates, of the strength and persistence of his purpose to be "a good shepherd of God's flock somewhere," or of the self-sacrifice he freely made that he might be well prepared for so great a work. In the spring of 1833 he entered Phillips Academy, Andover, Mass., graduating in the summer of 1835. In the following September he entered Yale College, graduating in 1839. The ensuing autumn he entered the middle class of Yale Theological Seminary, graduating in the summer of 1841, having spent a part of the spring and summer of that year in Andover Theological Seminary. During those eight years of study he was mainly dependent on his own exertions for support. By the practice of medicine among the students and teachers at Andover, and among the students at Yale, and by conducting singing classes and choirs in New Haven, he was able to pay all his bills.

He was licensed to preach in May, 1840, and during the next twelve months he preached many times, and received a number of calls from large and important churches to settle with them as their pastor. It seemed, however, to be his persuasion that as the apostle would go "not where Christ was named lest he should build upon another man's foundation," so God was calling him to go not where the flock of which he was to be the shepherd was already gathered, but where the sheep were "scattered abroad, having no shepherd," but were waiting for him to gather them into a flock and to lead them into the fold. And so he came here.

Just before graduating from the Theological Seminary at New Haven, he was invited to Chelsea, Mass., as a candidate for the pastorate of a church not yet formed. He preached his first sermons here August 29, 1841, and commenced visiting with a view of organizing a Congregational church. On the 20th of September a church of forty-one members was formed, and on the 10th

of November he was ordained its pastor. The history of that eventful period he himself has recorded in the interesting historical discourse, preached in 1866, at the celebration of the twenty-fifth anniversary of the organization of this church. The growth of the village was rapid and the church kept pace with it. In the winter of 1849 he was chaplain of the Massachusetts Senate. In 1850, on account of ill health, he was encouraged by his people to go abroad, and was absent in Europe some five or six months. Early in 1851 the church with its pastor left its house of worship, then on the square in Broadway, and left in it a large portion of its membership and of the congregation, to carry forward the work under the name of the Broadway Congregational Church, now known as the Central Church. The first church built a new edifice on Chestnut Street, its present home where we are now assembled, and of which mention has already been made. Here the pastor and people labored together with gratifying success for some years.

In February, 1857, on account of bronchial and bilious troubles, he was granted a temporary release from pastoral work, and he traveled and preached in the interests of the American Congregational Union until January, 1858, when he resumed his ministerial work in his parish. A few months' service, however, brought back his former difficulties, and compelled a reluctant separation from the people of his charge. In May, 1858, he resigned his pastorate, preaching his farewell sermon and terminating his labors, though he was not formally dismissed until the council gathered to ordain his successor on the 10th of November, the seventeenth anniversary of his own ordination. During all these years he was a foremost man in this growing community. In everything which contributed to the improvement of the order, intelligence, morals, and general appearance of his adopted town, he was interested, and in many things he was an original and active mover. He became a member of the School Committee as soon as the length of his residence here would allow. He was for many years its chairman. He was largely if not mainly the instrument of establishing the Chelsea High School, and of gaining for it that excellent reputation which it has maintained to the present time. His interest in the welfare of this city and his active endeavors in its behalf did not cease with the close of his official responsibilities in this pastorate. Continuing to reside here for nearly thirty years more, and until his recent lamented death, there have been very few public occasions of

general interest when he has not been present, and on by far the greater part of them his voice has been heard. In charitable, philanthropic, and patriotic endeavors here, all counted on his aid, and not in vain. It is a great privilege to abide in one community and during the period of its formative growth, hard upon fifty years as he did here, and to be able as he was to stamp the impress of a vigorous character on the thought and life of the place. Every one knew him, every one honored him. Especially upon the religious life of this people, and of the three churches of our order here, he has exerted an important influence. Active in the establishment of the First Church and the Central, he was also largely concerned in that series of efforts which resulted in the organization of the Third Congregational Church in 1877. The flourishing life of that youngest member of our Congregational sisterhood was a great joy to him, and it was the fruit, to a considerable degree certainly, of the early impulse and guidance which his efforts aided and his prayers helped to secure. For several years also he gave much personal labor to the fruitful and promising work carried on in the chapel on Chester Avenue. Those who labored there remember his aid with grateful affection.

In resigning his pastorate he laid down the care of one church, but he immediately took up, in one form certainly, that "care of all the churches" which an apostle found a most burdensome charge. For, imitating the Master who "sat over against the treasury and beheld how the people cast in their gifts," he felt himself charged, during some five years of exacting labors, with the responsibility of seeing in his Master's name how the Congregational people cast in their gifts, for the building of churches in the destitute parts of the land. In reference to this he lately said: "The church-building work no minister, save Dr. Rufus Anderson, encouraged me to undertake. One friend said, 'If you want to throw yourself away, go into that.' Another said of me, if there is anything desperate I was sure to jump at it. My success in that work was owing, more than to anything else, to Mr. Bowen's offer of a column in the *Independent* to advocate it." That he was successful in this important department of Christian enterprise the records of the American Congregational Union abundantly attest.

As an expression of the high appreciation in which his labors for the denomination were held, by those leading in its counsels, the following letter is given, from his friend and associate, Rev. Dr.

Thompson, long pastor of the Broadway Tabernacle Church, New York.

BERLIN, March 18, 1872.

DEAR MR. LANGWORTHY: You certainly deserve the reward of patience, perseverance, faith, and hope. And what a reward yours will be! what monuments of a single life in the Congregational Union and scores of churches; in the Congregational Quarterly, and the results of two councils; and above all in the Congregational Library and House. Long may you live in the latter before you are called to our Father's home. J. P. THOMPSON.

The large acquaintance he made with the ministers of our denomination, especially in the West, during these years, gave him great advantages in the position he soon afterward accepted and held for twenty-five years in connection with the Congregational Library Association. The following tribute, passed by that Association at the completion of a quarter of a century of labor by him in their behalf, attests the great usefulness of this last and crowning work of his life:

"This Association places on record for perpetual preservation its appreciation of the signal ability and steadfast devotion with which he has given himself to this work during his long and honorable time of service; of his self-denying efforts in securing funds in trying times of our history, which, with the generosity of others, have placed this institution upon permanent and useful ground; of his devotion to the Library, which has thus grown from 3,638 volumes to 33,473, and from 20,000 pamphlets to 140,000, without cost to the treasury; and of his jealous care for all the interests of this House, and of his love for the great cause of the Master which inspired all these works. The thanks of the Association are tendered him with the feeling that the success of this House is the memorial of his life."

It was but a little after concluding this most worthy and creditable service that his hour of release from all earthly care drew near. His failing strength gave token that he had literally worn himself out in the service of the Master, who was now gently calling him to enter his heavenly rest. In that hour of earthly farewell, as we have seen, his heart was full of peace.

And now, after this simple recital of the events of his life, events which are all well known to us here, but which it seemed well to put on record while they are fresh in our minds, we are prepared to take up the statement made at the outset, that this life in its

large and varied usefulness, in its excellence and blessing, and in its peaceful close, furnishes fine illustration of the inspired declaration of the text — a text which, you have been reminded, was one of the last on which he meditated, and which his lips uttered before he entered the presence of his Lord. "Great peace have they which love thy law, and nothing shall offend them."

There is proof in this life that he who lived it loved the law of God considered as a law of obedience, a law to be obeyed as a righteous rule of conduct. He found no fault with God's law because of its stern restrictions. He had no doubt whatever that they were all righteous and wholesome, founded in reason and conducive to our good. He had a profound reverence for the divine authority. He used to speak of the force of that authority as set forth in Rev. Dr. Nathaniel W. Taylor's lectures on the moral government of God. That exhibition, by his revered instructor in theology at New Haven, had left its impress on his very soul. He believed that the universe is under a moral government, and that that government is in God's hands. He had no disposition to dispute the righteousness of that government. He had no quarrel with any of its demands. It was his business simply to obey them, and this he made it his life-work to do. There was no course of disobedience which seemed to have any attraction for him, and he preached to men always with a feeling that they could be made to confess God's right to rule, that men everywhere at heart know that all sin is utter folly, that to disobey God is always an act utterly inexcusable and destructive. He strongly loved God's law as a right rule of conduct. He ardently desired all men to love it, and seemed determined to make them do so, as far as he could.

So manifestly was this true that no one ever thought of questioning the absolute sincerity of his purpose to do right in everything he did. He was a man of positive views, of strong convictions, and of great frankness in their avowal. But however men differed with him, I never heard of any one who questioned the genuineness of his aim to do right. Every one seemed to concede that he was simply trying to obey God's law, and that he would not yield an inch, because it would be wrong, in anything or for anything, to diverge from that authoritative rule.

In his memorable and characteristic farewell sermon in 1858,

"A Pastor's Last Words to his People," one of his injunctions tenderly pressed upon them was expressed in these words: "Cultivate a spirit of undeviating fidelity to Christ in all relations." Undeviating fidelity to Christ, his divine Lord and Master — how aptly that phrase describes the spirit and purpose of his own life! Not that he claimed, or would allow others to claim for him, a performance entirely conformed to this rule. He was so conscious of his imperfections, of his liability to yield to the sway of improper motives, mingling with worthy ones, that he was often heard, in devotional meetings, making confession of sin, and pleading for pardon in the Saviour's name. He was in profound sympathy with the declaration of the psalmist to God, "Thy commandment is exceeding broad;" but no one who knew him doubted that he continually said, "The law is holy, and the commandment is holy and just and good;" and that he not only could say with the apostle, "I delight in the law of God after the inward man," but that the grand and prevailing purpose of his daily thought and life was to obey that law. His acknowledgment of God's authority over us, of God's right to our instant and unquestioning obedience in everything, he continually and unconsciously showed to all in his daily life. The longer and the more intimately I knew him, the more I was impressed with this trait as a great secret of his power for good. Everybody believed in him.

When he preached to men, urging them to immediate and unconditional surrender to the authority of God, he had this great advantage, that not a soul among his hearers could for a moment doubt what he meant, since they had before them so complete an illustration of the spirit he was commending. They could see before their eyes a manifest exemplification of their own duty, and seeing, they were compelled to admire and approve, and in very numerous instances to imitate, by following his example, yielding up their entire being in humble and penitent allegiance to God as their rightful Lord. He had great success all through his ministry in preaching to the impenitent. His sermons to Christians were much in the same strain, pressing the various duties of a devoted Christian life, as demanded by the just and rightful authority of God. Not to perform them was to disobey God. He had the same view of his own duties as a minister of Christ. He seemed continually to hear the injunction of God to the prophet of old, "Preach the preaching that I bid thee." Indeed nothing else ever

had the least attraction for him, he so thoroughly believed in the sufficiency of the simple gospel which had been given him in charge. On his death-bed he said to me: "In regard to what sustains me and gives me such peace that I cannot describe it, it is the old religion. I beg you emphasize this, and urge the brethren to preach out of the Bible as it is, and not something else. It is not speculation that is going to make a dying bed peaceful." There was no advantage then, he felt, in changing the message intrusted to a preacher; but more, he had no right to change it. He was a herald, an ambassador, commissioned to declare certain definite terms and specified conditions, on which alone the sinner can be reconciled to God. And, as was said, it was in the simple, direct, and powerful presentation of man's duty to yield immediately to the authority of God, that he was very successful, especially in seasons of religious revival, in overcoming the opposition of the heart to God and in bringing many souls to Christ. He never apologized for God's claims upon man. He never abated anything from those claims. But he had such a love for God's law as a law of obedience, he was so thoroughly imbued with the conviction that it was the only reasonable, safe, and right rule, that he was very often able to make the impenitent look upon that law in the same way, and to come at once into voluntary sympathy with it. When he entered the service of the Congregational Library Association he expressly stipulated that he must be allowed to go out here and there to aid pastors in times of revival. He maintained his vigor as a preacher to the last. The late ex-Mayor Green, shortly before his recent death, remarked to a friend one Monday morning in his store, "I heard Dr. Langworthy preach yesterday, and the octogenarian preached with all the power of his early days, and with as much force as many younger men whom I hear." The friend replied, "When I came to Boston as a young man from Maine, my father wrote to Dr. Langworthy asking him to interest himself in my religious welfare. He did so, and set before me very clearly my immediate duty. 'Three things,' he said, 'you must do at once—first think, then decide, then act.' It was a strong, warm, and hearty appeal. God honored him for his faithful work. I walked the streets that night, thinking, thinking, thinking, and then and there I decided, and then immediately I began to act as a disciple of Christ." That man is now a prominent and useful member of one of the leading churches of Boston.

There are a great many others, in many places in the land, whom this good man led to Christ in the same way. I knew this man well, we sustained very intimate relations for long, and I do not think I am mistaken in saying this trait we are considering had unusual development in him. I felt myself unworthy to be the successor, as I now feel myself unworthy to be the biographer, of a man so godly, a man so pervaded and controlled by a love for God's holy law. Whatever success attended my own ministry here for fourteen years I believe was largely the result of the inspiring and guiding influence, and the helpful aid, of my companionship with this upright and conscientious man, a companionship which to the end of his life proved, as his memory now proves, a continual impulse towards increased holiness of heart and life.

Again our friend had a love for God's law as a law requiring submission to the providential appointments of God.

Consider for a moment, you who have felt his sympathy and love in your households here, the history of this man while he went in and out before you. About a year after he came to you in 1841 he brought one here to share his life among you, one who found a welcome among you as his helper in the work of the Lord, and who has continued here to this day sharing his life to the last, and ministering to him as his life at length slowly ebbed away. Isaac P. Langworthy and Sarah Williams were married at New Haven, Conn., August 8, 1842. There are some still with us who recall the presence here, in their pastor's home, of the honored parents of their pastor's wife. In that home their worthy and useful lives found a tranquil close. Other valued members of that family, and also various members of the pastor's kindred, one after another, have for a time entered into the life of this parish, and have left cherished memories here. But in the summer of 1849 the two lovely and promising children which had been sent into that home, and which were the light and hope of that loving household, within seventeen days, and at the engaging age of five and two and a half years, were called to the heavenly world. It is a bitter trial to part with children, with all one's children, and in that interesting period of early childhood, when their beauties are in the budding state. Said your pastor then, turning to those sympathizing friends who stood by him and his companion in that trying hour, and who had themselves expe-

rienced a similar loss, "What a miserable comforter I must have been to you in your sorrow. I see now I did not know anything about it." But how much sorer is the trial in losing children when life has gone on farther, and parents have come to find companionship in their manly sons, and to rejoice in their developed Christian character, and to look on the promise as they think of years of growing usefulness. Then to see them falter in their course, and turning back from all earthly plans and hopes, slowly sink away into death, leaving them childless and forlorn in their advancing age, this indeed is a heavy sorrow.

Here is the record of the earthly life of the children of this household:

Cyrus Williams, died September 4, 1849, aged 5 years.
Antoinette North, died August 18, 1849, aged 2 years 7½ months.
Isaac Henry, died January 5, 1873, aged 19 years 4 months.
Frank Abner, died August 31, 1884, aged 34 years.

And here is a stanza which in his last affliction seemed to him specially consonant with his mood:

"Veil closely thy sorrow, or tell it alone
To him who appoints it, the King on the throne;
And bear thee with courage, whatever befall,
Holding fast to the Love that is Life to us all."

— *Margaret E. Sangster, Congregationalist*, Dec. 4, 1884.

How large a part of a Christian minister's joy is in watching and aiding the young as they come forward to take the responsible cares of the kingdom of God, in seeing them become established in reputable, useful positions among men, in beholding them founding new homes, bright and happy with the light of piety and virtue, the charm of fond affections and of true Christian grace. And how keen the trial, when the preciousness of every such joyous scene is heightened by its contrast with the black disappointment of his own household, and the dark night into which his earthly hopes for his own children have all gone down. Can a parent behold the happiness of healthful and prosperous youths and think all this has been denied to his own beloved children, in whom his dearest hopes are bound up, and yet feel no envy towards those who are favored, no murmur against the inscrutable One who withholds from his household the favors he confers upon

others? Yes, he can if he has learned to love God's law, the law by which it is made man's duty to leave the providential ordering of his lot to him who "giveth not account of his matters," but whom the divine sufferer taught us to trust as children their father, saying in the keenest sorrows, "Even so Father, for so it seemed good in thy sight." "The cup that my Father hath given me shall I not drink it?" How serene, how peaceful, how sustained in the dignity of unwavering trust, was this good man, during all these momentous and afflictive experiences! Those sad journeyings to and fro in the vain endeavor to hold back the last and only and well-beloved son from the hands of death stretched out to claim him — what heart-rending anguish was there! And yet who ever heard a murmur of complaint from those meek lips of the father, or from those brave lips of the son? "It is the Lord." "Shall not the Judge of all the earth do right?" God is on the throne. "He doeth all things well." Man's duty is to submit patiently, meekly, trustfully, believing that "he doth not afflict willingly nor grieve the children of men." "He chasteneth us for our profit that we might be partakers of his holiness." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." These were the truths this minister of Christ had often proclaimed; they were the truths he was enabled to illustrate in his life. God's law bade him bow in meekness and patience, in resignation and submission, to God's appointment, and he approved that law, saying, "Though he slay me yet will I trust in him."

Still again our departed friend loved God's law considered as a law of service. That law bade him own God's authority by obeying his commands. It bade him accept God's appointments by submitting meekly to his afflictive strokes. It also bade him engage actively in efforts to bring his blessed kingdom in. That which filled his youthful ambition was the hope that he might be "a good shepherd of God's flock somewhere," and on the way to that position, and while faithfully fulfilling its high duties, and after entering on wider cares in his later years, always and everywhere he seemed to see his Lord and Master present with him, and referring to him he could truthfully say, "Whose I am and whom I serve." He believed in statistics, and he wanted to see them continually before him, whatever Christian work he was

doing, so that he might know whether anything was really done, whether the cause of his Master was really served. As one long associated with him said, "He saw the main point, and almost instinctively would strike at the heart of a subject as straight as any man we have ever heard, and present it with great force and concentration, compelling his hearers to consider it, whether inclined to do so or not. This same characteristic was prominent in his addresses in behalf of church building while Secretary of the Congregational Union. His earnestness and his logic were almost irresistible, and he could get a large contribution where almost any other man would have wrought but a small result." His overpowering desire to serve his Master by accomplishing some solid and substantial result, led him to cultivate those native faculties which distinguished him as a shrewd manager of affairs. He was prompt and punctual and direct. He had remarkable tact in bearing continually on the main issue in everything. He looked after ways and means, and was careful of details. In his early labors here his efficiency in pastoral cares, his watchfulness in welcoming strangers, in guiding the young, in visiting the sick, furnished ample reason for the remarkable growth of this church. And to the last he was unsparing in any labors which promised good. He would go anywhere to help a pastor in a revival, to encourage some feeble church, to get a book or a pamphlet or a subscription for the library. He accepted Christian service as the law of his life. He never asked for any exemption from labor. He would scarcely allow time for needed rest. When he was dying he said, "The other side is more attractive than this. He will take me across. Not that I am sick of this world; I am not. There is a great deal to be enjoyed here, for there is a great deal to be done." Yes; his enjoyment was in service. He could truly say with the apostle, "Whether we live therefore or die, we are the Lord's," and to all the needy everywhere, to the temporally and spiritually poor, his life was continually saying, "Ourselves your servants for Jesus' sake."

Yes, it was all for Jesus' sake, from humble, grateful love to Christ, the Saviour who died to redeem his soul, who "bore our sins in his own body on the tree," that he spent his life in deeds of service. For this man loved God's law as a law of love. His great peace and his upright walk, so that nothing seemed able to

offend him or cause him to go astray, came most of all from his deep and abiding love for God's law as the expression of infinite love, and demanding therefore love in return. He gave his hearty and loving approval to the law of God when it commanded obedience to the only authoritative rule of right; when it required meek submission to the afflictive providences appointed by God; when it demanded a continual and an arduous service in promoting the welfare of men and the honor of Christ, and most of all when it appeared as the kind requirement of a tender Father, of a compassionate Redeemer, of an unfailing Friend. His love of God's law was intelligent and comprehensive. He loved it when he saw it as a law of obedience, as a law of submission, as a law of service, and as a law of love. And as he saw it expressed love and required love, he gave love. There was not only approval of that law as right, but loving approval. There was heart in his obedience, affection in his submission, gratitude in his service, fervor in his love. His love for God's law as a law of love was not merely a reasonable preference for that law, not simply an intelligent approval of its claims, but an affectionate preference, a passionate approval. It led him in his preaching, and especially in his devotions and in the prayer meeting, to greatly exalt the grace of God, to overflow continually in the most humble and adoring expressions of the infinite mercy and love of God to us undeserving sinners. It made him to abound through life in kind thoughts, kind words, kind deeds towards all. Oh, what a friend he was! How many of us here and elsewhere, throughout this and other lands, mourn his loss as the absence of a tender, and sympathizing, and helpful friend, "sorrowing most of all that we shall see his face no more." How many more to whom he was a loving friend passed on before him, and were ready to receive him into heavenly mansions! In this community, where he was everybody's friend, nothing need to be said of the love of that heart now still, but which until it ceased its throbbing, ceased not to beat with love to God and man, with sympathy for every sufferer, with strong devotion to the church of God.

There are numerous testimonials and formal resolutions on record, expressive of the gratitude of various churches for whom he labored, helping them through some critical period of their history. These testify to the affectionate character of the man, and the large place he held in multitudes of warm Christian hearts.

Especially the members of these three Congregational churches of Chelsea, which he planted and fostered, will never forget his love. In many ways during these years it has been their delight to do honor to one who they knew held their dearest interests continually in his heart, who had entered with loving sympathy into so large a portion of their tenderest and most precious experiences, as individual souls in the solemn relations they sustained personally to God, as households in sorrow and in joy, as churches, and as citizens.

In those dread and awful times when civil war was breaking up foundations, and filling all hearts with fear, what steadiness of loyal devotion to the nation did he exhibit, what jealous regard for the honor of the city, what helpfulness and sympathy to those on whom the crushing burdens of the hour came down with peculiar force! His public services here were so manifold and far-reaching that men of all denominations held themselves his debtors; and on that happy and memorable occasion, when this church thoughtfully opened its hospitable doors to the throng that came from near and far to congratulate him on the honorable completion of four score years, most grateful to him was the glad commingling here of citizens of all classes, vieing with his own spiritual children here, in rising up and calling him blessed.

He gratefully appreciated from first to last the kindness of these people to him and to his. Their love was a solace to him in his affliction and his pains. Hear these words he spoke to me on that solemn and affecting occasion, already repeatedly mentioned, when I bade this venerable father in God, this beloved brother in Christ, farewell, till by God's grace we meet again where partings shall be no more. Said he, "I want to have you understand, as nobody can so well as myself, how small a thing it was that God took when he took me to do his work. These three churches, how I cherished them in my heart! If I have done anything for them, it is of God. There are three things that I attribute my success to: (1) Divine grace, opening the way so singularly in so many instances, and in just the right time; (2) prayer; [he once told me he never finished writing a sermon that he did not immediately kneel down and spread it before the Lord, and ask his blessing on it] (3) hard work. These three things were associated and inseparable; nothing went without them. There is where God magnified his grace, in using such an instrument to accomplish even the little I have accomplished."

Beloved friends, shall we not hear the voice of divine inspiration saying to us in our loneliness and sorrow today, "Remember them who are the guides over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, and today, and forever"?

The earthly guides and leaders of Christ's people are mortal, their powers fail, their work here is soon over, but Christ abideth forever. One who has been to us a trusted guide, a worthy leader, has finished his work. It is for us to remember him with grateful affection, to follow his faith and to consider the end of his conversation, the issue of his life. Ah! how dimly apparent to our eyes now are those heavenly realities in which his godly life has issued, those companionships resumed, those new and high duties undertaken, those blissful glories which surround him in the presence of his Lord! "Considering the end of their conversation, Jesus Christ the same yesterday, today, and forever." Jesus is the same in heaven and on earth. The joys of heaven consist in the unveiled glories of the Saviour's presence; and the hope and confidence of the church on earth, when its human leaders are removed from it, rest in the unchanging presence with it of its unseen Lord. "The Son abideth ever." He abides to care for his flock, to bless the memory of those leaders who have entered into rest, and to raise up new leaders to continue their work. For he hath said, "Lo, I am with you alway, even unto the end of the world."